
THE
Arminian Magazine,

For APRIL 1789.

An ACCOUNT of the SYNOD of DORT:

Extracted from Gerard Brandt's *History of the Reformation
in the Low-Countries.*

[Concluded from page 110.]

APRIL 16, 1619. After having spent three weeks in drawing up the decrees of the synod, they were read in the assembly. Those which concerned the first and second articles were approved. But the *English*, and some other foreign divines, objected against them.

April 18. The decrees concerning the third, fourth and fifth articles, were approved. The *English* produced a long list of harsh expressions, and desired they should be condemned by the synod; but they were over-ruled.

April 19. The committee presented the *conclusion* of the decrees of the synod: it contained a defence of the doctrine of the churches of the *United Provinces*. The *English* desired that some other things, which deserved to be condemned, should be inserted in that conclusion, and particularly these: *That GOD moves the tongues of men to blaspheme him, and that men can do no more good than what they actually do.* The deputies of *Hesse* and *Bremen* approved the proposal of the *English*; but it was rejected.

The same day, the conclusion of the canons was read again, and approved by all the deputies of the *United Provinces*.

April

April 22. The commissioners approved the same conclusion. But the deputies of *England* demanded that some alteration should be made in these words: *The doctrines, contained in the canons, ought to be looked upon as the doctrines of the Reformed churches.* They declared, that “they had been deputed to the synod by the king, and not by the church of *England*; that they were not empowered to explain the confession of faith of that church; that they had been contented to propose their private opinions, believing they were agreeable to truth; that they had approved many things contained in the canons of the synod, though not at all mentioned in the confession of the church of *England*, because they believed that none of those things were contrary to that confession.”

This is a very remarkable passage. It appears from hence, that the church of *England* has not condemned the doctrine of the Remonstrants, and that it was a very insignificant thing to send *English* deputies to the synod of *Dort*, who were not, properly speaking, the representatives of that church, and had no power to explain her doctrine.

April 23. All the members of the synod signed the canons. They subscribed also the conclusion of those decrees.

April 24. The moderator presented the sentence to be passed upon all, who rejected the doctrine of the synod. It imported, that the Remonstrants were *introducers of novelties; disturbers of their country, and of the churches of the United Provinces; obstinate and disobedient; favourers of factions, and preachers of erroneous doctrines: guilty and convicted of corrupting religion, forming a schism, destroying the unity of the church, and occasioning a horrid scandal.* For these causes, the synod condemned them to be deprived of all ecclesiastical and academical functions.

All the *English* declared, that, as the Remonstrants were inhabitants of the *United Provinces*, they would pass no sentence upon the subjects of another state. All the other foreign divines, except those of *Geneva* and *Embsen*, were of the same mind. The *Dutch* divines objected against some expressions of the sentence. They said, among other things, that

that it was not proper to censure the Remonstrants, as *disturbers of the state*. There arose a great dispute among the same divines, on this question, Whether those Remonstrants should be tolerated, who, refusing to subscribe the canons, would engage never to speak against them, either in the pulpit, or in conversation? They desired, that the foreigners would impart their thoughts upon that subject; but the moderator would not allow of it. He said, those domestic affairs should be left to the provincial synods; and that he knew not yet what sort of toleration their High Mightinesses would grant to the Remonstrants.

The same day, the sentence was read a second time, after having left out these words, *disturbers of their country*. The *English* and *Hessians* refused still to be concerned in that sentence. All the other foreigners, except those of *Bremen*, said, They approved the censure. It was also approved by all the deputies of the *United Provinces*. The commissioners said, they could not ratify that sentence, but they would make a report of it to their principal.

Here follows what *Balcanqual* writ the next day to the *British* ambassador. "We have at last put an end to the
"affair of the five articles: but no one can apprehend the
"trouble we have had. The artifices that have been used,
" (especially the craftiness of the moderator) are too palpa-
"ble. He has very much frustrated our expectation. The
"censure upon the Remonstrants, which is a thing of great
"importance, was not communicated to us, but just when
"it was to be read; and the moderator expected, the whole
"synod would say, *Amen*, for fear of stopping the departure
"of the commissioners, who were to set out for the *Hague*.
"Great pains have been taken to obtain the approbation of
"the foreigners; but we have refused to meddle with that
"affair. 'Tis a sad thing, that every person who will not
"subscribe all those canons, should be deprived of his of-
"fice. The belief of so many articles, upon pain of ex-
"communication, was never prescribed either in the pri-
"mitive church, or in any reformed church."

U

After

After all, the sentence was not signed by the members of the synod, but only by the secretaries *Damman* and *Hommius*. 'Tis no difficult thing to guess at the reason of it.

Some foreign divines expressed a great uneasiness at the transactions of the synod against the Remonstrants. They said, "The Remonstrants have been wronged: they should not have been treated in that manner. We have been imposed upon by the moderator and his cabal, who formed a synod among themselves, and concerted in private those things, which they had a mind to bring to a good issue." *Martinius* told his friends: "I believe now, what *St. Gregory Nazianzen* says, that he had never seen any council, which had a happy success, but rather increased the evil, instead of removing it. I declare, as well as that father, that I shall never more set my foot in any synod. O *Dort! Dort!* would to GOD I had never seen thee!" The same divine having met a Remonstrant, told him, *The synod is a mere farce, in which the politicians act the main part.*

May 6. The synod met in the morning. There was a great concourse of people. The moderator said a prayer, in which he begged of GOD, that the work of that day might have a happy success. Afterwards, the members of the synod went to the Great Church, two and two, with great pomp and solemnity. The moderator then ascended the pulpit, and read a Latin prayer, which lasted about half an hour. He praised GOD for the preservation and restoration of the church: he charged the Remonstrants with corrupting her doctrine; he mentioned the good effects which the synod had produced, and gave thanks to GOD for the unanimity of that assembly. That prayer being ended, he told the people, that the solemn assembly of that day had been called, that they might hear the publication of the canons which the synod had unanimously agreed upon by the grace of GOD.

Afterwards the secretary *Damman* ascended the same pulpit, and read the preface to the canons, and the decrees that

that concerned the first article of the Remonstrants. Then being out of breath, he yielded his place to his colleague *Hommius*, who read the canons upon the second, third, and fourth articles, and then, being hoarse, he came down, and *Damman* read the canons upon the fifth article, and the conclusion. He read also the names of all the divines and elders, who had subscribed the canons: and every one of them when he heard his name, took off his hat, to shew his approbation. In the next place, *Damman* read the sentence against the Remonstrants, and the certificate of the commissioners, whereby they testified that whatever had been read, was faithfully reported.

The same day, at six o'clock in the evening, the commissioners, read to the Remonstrant ministers the sentence before mentioned, and ordered them not to leave the town. *Episcopius* answered the commissioners in the following manner. "Is this all, my lords? Well! we bless GOD and
 "our Saviour Jesus Christ, that he has counted us worthy
 "to suffer this reproach for his sake. We know, that we
 "have acted with a good conscience, and are not guilty of
 "the crimes laid to our charge. We are very glad to know
 "by whom, and for what, we are condemned. We are
 "condemned by our professed enemies, as you know very
 "well. We are condemned for having constantly maintained,
 "by word of mouth, and in writing, the doctrine
 "agreeable to piety, and for opposing some opinions, which
 "we believe to be prejudicial to holiness. We have done
 "our duty. 'Tis enough for us that we have set the candle
 "upon the candlestick, in the presence of your lordships
 "and the synod; if you have not received the light,
 "'tis not our fault. You must at the last day give an account
 "of the reasons for which you have treated us in that
 "manner; and we wish, that in that day you be not dealt
 "with, as we have been. In a word, we appeal to the
 "great Judge who will try the living and the dead, whose
 "judgment will be just, and before whom we, the synod,
 "and your lordships are all to appear. As for what concerns
 "the order not to leave the town, we will consult
 "about

“ about it, GOD and our conscience, and we shall act in
 “ this respect, as we think our duty requires.”

The opinions of divines about that assembly, are widely different. *James Cappal*, professor at *Sedan*, commends the equity of the fathers of the council of *Dort*. *Peter du Moulin*, pastor of the Reformed church at *Paris*, says, that for several ages there had been no ecclesiastical assembly more holy, and more useful to the church, and that the Remonstrants were quite disheartened at the sight of that venerable synod.

Others speak quite the contrary. *Lewis du Moulin*, professor of history at *Oxford*, expresses himself thus. “ The
 “ ancient councils met only in order to do what emperors
 “ and kings required from them. Thus the second council of *Nice* established the worship of images, because the
 “ empress *Irene* desired it. On the contrary, her successors,
 “ who were called *Iconomachi*, called some councils to suppress that worship. Had the States-General of the *United Provinces* favoured the Remonstrants, they might have
 “ very easily called an *Arminian* synod. The fathers of
 “ that council were both judges and parties: and consequently, the *Arminians* must needs have been cast before
 “ that tribunal.—They had therefore good reasons not to
 “ submit to the authority of the synod of *Dort*.” The famous *Marc Antony de Dominis* says, in a letter to *Joseph Hall*, “ I call you and your colleagues to witness, as to what
 “ you have approved in the synod of *Dort*. It is not what
 “ the church of *England* prescribes in her confession of faith:
 “ ’tis the doctrine of *Calvin*. Though you left that synod
 “ cunningly, you have concurred to the condemnation of the
 “ poor Remonstrants, to their excommunication and expulsion;
 “ and yet they believed nothing, that was contrary
 “ to the confession of your church. They followed the pure
 “ doctrine of the primitive church.—The *English* should
 “ not have concerned themselves in that controversy, if they
 “ were not willing to judge of it according to the doctrine
 “ of the church; for they ought at least to tolerate all the
 “ catholic doctrines, which are not inconsistent with their
 “ confession of faith. I gave that advice to Dr. *Goad*, your
 suc-

“ successor ; but he has also approved the errors and the severity of the *Calvinists*. The synod acted with worldly views : their main design was to prevent *Barneveldt's* party from being supported by the Remonstrants, and prevailing over the opposite faction.”

In June, the Remonstrants of some cities in *Holland*, presented several petitions to the states of that province, requesting the public exercise of their religion. In some other towns, the Remonstrants met in private. The court of *Holland* put out a placard against such assemblies ; and the committee of the states ordered, that every body should conform to the judgment of the synod.

Soon after a letter of consolation, addressed to the churches of the Remonstrants, was dispersed all over the province. I shall set down some passages of it.

“ The doctrine of the gospel is now polluted by the old errors of the *Manicheans*. We are taught, that GOD has created one man for salvation, and another for damnation, by an absolute will ; or at least that immediately after their birth, he designs they should be saved, or damned. That whatever happens, good or evil, murders, adulteries, and such other things, is pre-ordained, and happens necessarily. That the fall of Adam was decreed ; and even, that he was created that he might fall : That the Elect are chosen without any regard to their faith, and the Reprobate are rejected without any regard to their unbelief. That the Elect are converted by an irresistible power, and the Reprobate cannot be converted, because GOD will not grant them sufficient grace. That GOD desires the salvation of all men by his revealed will, and the salvation of few people by his secret will : That Christ has shed his precious blood only for a small number of men, and not for the sins of the whole world : That the Elect cannot fall from saving grace, whatever sins they commit, nor lose faith entirely, though their sins be ever so great and enormous : That a man who is elected will always persevere in the faith, that in case he falls into any great sin, he cannot die whilst he persists in that sin. And GOD must necessarily work his conversion before
his

“ *his death.*” — Some of those errors have been approved by the synod of *Dort*; others have been passed over in silence because too odious, and yet they suffered that many should teach those abominations, and spread them among the people. Endeavours have also been used to soften some rigid and scandalous articles, but the things themselves have been preserved, the better to deceive the vulgar. Whoever examines the canons of the synod attentively, will easily observe, that this assembly establishes throughout, the absolute election of one man, and the absolute reprobation of another. — Dear brethren, if you believe that GOD is *merciful*, you cannot maintain without blasphemy, that he has created the greatest part of mankind to destroy them: or, as the synod expresses it, that *he has predestinated to damnation, or rejected, most of those who fell in Adam*, without allowing them to have any share in the salvation Christ has procured for men. If you believe that GOD is *wise*, you cannot believe that he has created men to make them unhappy for ever. If you believe, that GOD is *just*, can you fancy that he punishes men by refusing to save them, without any regard to their sins and unbelief? Lastly, if you believe that he is *sincere*, will you believe that he offers salvation to some men outwardly and in appearance, without any design to save them by his internal and secret will? It is therefore true that those, who teach such a doctrine, change the goodness of GOD into cruelty, his wisdom into folly, his justice into injustice, and his sincerity into hypocrisy. — Christians ought not to persecute; but our adversaries have introduced persecution, by depriving our ministers of their livings, banishing them from their country, and forbidding the exercise of our religion. They persecute us by employing against us all sorts of civil and military officers, bayliffs, serjeants, soldiers and the watch, and raising the mob against us. The unjust banishment of those, who have been expelled from the country, like wretches, who did not deserve to breathe in it, exceeds all other severities. Our adversaries violate the law of nations,

" nations, and the public faith; by virtue of which those
 " who are cited to a synod, ought to expect to be protect-
 " ed by it; for if they were not allowed to go home again,
 " would any body appear before such assemblies? The coun-
 " cil of *Constance* will always be infamous for retain-
 " ing and burning *John Huss*, who went thither with a
 " safe-conduct. The council of *Trent*, more just and equi-
 " table than the synod of *Dort*, granted the *Protestants* a
 " safe-conduct, and did not break their promise to those,
 " who repaired to that assembly. Except the council of
 " *Constance*, there is no instance of such a scandalous pro-
 " ceeding as that of the synod of *Dort*. Fifteen ministers
 " have been detained, like prisoners, for the space of seven
 " months, without allowing them to see their wives and re-
 " lations; and after the conclusion of the synod, have been
 " banished, without suffering them to speak with their wives
 " and friends. What a scandal for the *United Provinces* to
 " violate a safe-conduct!—The Holy Spirit did not preside
 " in that synod, but *Bogerman*, a man full of gall and bitter-
 " ness, who maintained that heretics ought to be put to death.
 " After a public reading of the sentence against the Remon-
 " strants in the Great Church, there was a magnificent feast.
 " The trumpets sounded: Rhemish wine was drank plenti-
 " fully: all the fathers of the council were full of worldly
 " mirth. The apostles held a council;* but it did not con-
 " clude with rejoicings. After all, the members of the sy-
 " nod of *Dort* were only men liable to error, governed by
 " the commissioners of the states, and they made no decrees
 " but such as were acceptable to them. They have acted
 " in all their proceedings by mere political views, and not
 " by a principle of conscience, and according to the word
 " of GOD. They had a mind to deserve a fine present.
 " And indeed, gold-medals were afterwards given to the fo-
 " reign divines, and silver ones to the natives. Was there
 " ever any other synod or council, in which medals were
 " distributed?—Their canons are partly false, and partly
 " fallacious: some are true; and the Remonstrants might
 " subscribe

* Acts xv.

“ subscribe them as well as their adversaries. They have
 “ passed over in silence the rigid doctrines of *Calvin*, *Beza*,
 “ and *Gomarus*, without condemning them : and they suffer
 “ those abominable opinions to remain still in the church
 “ of GOD.”

End of the Account of the Synod of Dort.

*The Examination of TILENUS before the Triers ; in order to
 his intended Settlement in the office of a public Preacher in
 the Commonwealth of Eutopia.*

[*Wrote by one who was present at the Synod of Dort.*]

[*Continued from page 119.*]

Dr. Dubious. **T**HESE are all the very expressions of
 that GOD whom we serve, into whose
 gracious arms we so earnestly desire to bring you.

Tilenus Infidelis. If you could teach me how to reconcile these expressions to the doctrine of your synod, I should say something, but that is impossible.

Mr. Simulans. I shall willingly undertake that work, as hard as you make it, to gain your soul out of the state of infidelity. There is a three-fold distinction used among our divines, that will untie the knot presently. 1. Mr. Calvin (on *Ezek. xviii. 23.*) hath very learnedly observed, that GOD hath two wills, one outward and revealed, whereby he doth most sweetly invite sinners to his grace, and most graciously calls them to repentance, seeming as though he were earnestly desirous of their salvation ; the other will is inward and secret, which is irresistible, and takes effect infallibly, and by this he brings, through ways unavoidable, to a state and course of sin here, and to eternal damnation hereafter. Now you must understand those places of scripture, of GOD's outward
 and

and revealed will, which is ineffectual; not of his inward and secret will, which is irresistible.

Tilenus Infidelis. A very useful distinction, and tending much to the honour of your GOD. *Homer* was much more honest than you or your GOD, who says, *Who speaks contrary to what he means, ought to be held a common enemy, and hated as the gates of hell.* But perhaps your second distinction may be more satisfactory. I pray, let us have that.

Mr. Simulans. When 'tis said, that GOD would have all men to be saved, the word [*all*] is to be understood, *non de singulis generum*, but *de generibus singulorum*: not for all of every kind, but for some few only of every sort and nation.

Tilenus Infidelis. Methinks, Sir, (if this be the meaning of the words) the scripture might have said with far more reason, that GOD will have all men to be damned, since of every nation and condition the number of the damned far exceed the number of the saved, and reason requires, that the denomination should be made according to the major part. But perhaps your third distinction will help this out!

Mr. Simulans. The will of GOD, is either *approbans tantum*, or else, *approbans et efficiens simul*. GOD (we say) will have all men to be converted and saved *approbative*, *non effective*; he approves of it and likes it well in himself, that all men be converted and saved, but he wills it not effectively, that is, he hath decreed the contrary, not to give them means necessary to the attainment of it.

Tilenus Infidelis. This distinction is no less absurd than the former. That your GOD should appoint by a secret, absolute, and irrevocable decree, that those things which he hates and abhors, should be most practised, and those which he loves and likes should be omitted: this is so inconsistent with that *infinite wisdom and goodness*, which you proclaim to be in him, that I cannot find myself, in any measure inclined to acknowledge him the governor of the world. I suspect rather that you have a design to make me become a profelyte to the *Manicheans*, who profess two principles, a wicked one as well as a good one: and having acknowledged

my persuasion of a *good GOD*, who loveth righteousness, and hateth iniquity, you tempt me to believe a *wicked god* also, who is the *author* of all evil, and in perpetual hostility against the former. It were so great an impeachment of his sincerity, that no civil person would endure to have his words so interpreted, as you interpret those of your gospel, the unavoidable consequence whereof is, that your *GOD* is the *true author of all the sins and wickedness of this world*, both past, present, and to come.

Mr. Fatality. We say, *GOD* is the cause of the existence, but not of the essence (if I may so speak) of sin; as he that drives a lame horse is the cause of his halting, but not of his lameness.

Tilenus Infidelis. This distinction will hardly help the lame dog over the stile. For he, that drives a horse unavoidably into that motion, which necessarily causeth his first halting, is certainly the cause of his lameness: and so did your *GOD* drive *Adam* (according to your doctrine) into the first sin; which made him and his posterity halt ever since.

Mr. Fatality. You must distinguish the *materiality* of sin, from the *formality* of it; or the *act* from the *deformity*. *GOD*, we say, is the cause of the *act*, or the *materiality*; but not of the *formality*, the *defect* or *obliquity* of it.

Tilenus Infidelis. I reply, 1. That there are sins of *omission*, which happen (according to your doctrine) by reason the offender is deprived of *necessary* and *sufficient grace*, to perform the duty; and these sins are not capable of that distinction: and if the *deficient* cause, in things necessary, be the *efficient*, you know to whom such sins are to be imputed. 2. There are sins of *commission*, not capable of that distinction neither; as in blasphemy, murder, adultery, wherein the *act* is not to be distinguished from the *exorbitancy*. Were such a distinction allowable before *GOD*, every transgressor might shew a fair acquittance, and justly plead [Not guilty.] The adulterer might say, he went in to his adulteress, *as a woman*, not *as she was married to another man*; and that he humbled her *for procreation*, or *for a remedy of his concupiscence*, not *for injury to her husband*. The blasphemous

phemer might say, what he spake was, *to make use of the faculty of speech*, which GOD had given him, and not *to dishonour the Almighty*. And so (might every offender have leave, by virtue of this distinction, to separate his *sinful act* from the *enormity* of it) every sin would become a miracle; that is, it would be an accident, without a subject. If your GOD stands in need of this logic himself, there is all the reason in the world, that (when he sits in judgment) he should allow the benefit thereof to others. But, 3. The greatest doctors of your synod have written, that GOD doth *predestinate* men, as well to the means, as to the end: but the natural *act* (granting your distinction) is not the cause of man's damnation, as it is an *act*, but only as it is *sin*. And therefore those unfortunate wretches, whom the absolute pleasure of your GOD hath invincibly chained to the fatal decree of *reprobation*, can no more abstain from following sin, [the *means*,] than avoid damnation, [the woful *end*,] to which they are so peremptorily designed.

Mr. *Fatality*. We do not desire, that you should launch out any further into that unfordable abyfs of horror, [the *decree of eternal reprobation*.] It is more for your comfort, to make your calling and election sure; to get an interest in Jesus Christ through faith; by whose means the eternal decree of mercy may be accomplished to you.

Tilenus Infidelis. If the decree of GOD be really such, as you propound it, my endeavours would be to as little purpose, as your instruction is like to be; for, if every man be enrolled from all eternity in one of those two *fatal books* of *life* or *death*, it is as impossible to be blotted out of either, as for GOD to deny himself. To what end then serves all your importunity?

Mr. *Impertinent*. It were too great an arrogance in us, to pry into GOD's secrets. Till he gives us a key to unlock that cabinet, we must not undertake to read the mysteries he hath locked up in it. There are visible marks, by which we may discern the *elect* from the *reprobate*; and those we must reflect upon, to the making out of our assurance. And, because our vocation is the next saving benefit, that results
from

from our election, and it is uncertain, when GOD will vouchsafe it to us, whether at the third, or at the sixth, or at the ninth, or at the last hour of our lives; therefore every one ought to keep himself in readiness, to answer when GOD knocks, and to obey when he calls.

Tilenus Infidelis. If it be so great an arrogance, to pry into these secrets; why do you so positively define them, and so peremptorily obtrude your definitions upon others? But, 2. If all men be infallibly inlisted under one of those two regiments, of *election* or *reprobation*, and we be not able to distinguish to which we belong, till GOD is pleased to call us, and give us our special marks; and that vocation be not in our own power to procure; sure it were a huge presumption, to attempt thus to prevent the will of GOD, and anticipate the decrees of Heaven; notwithstanding, it is a part of our faith, (as you define it) that we must needs stay, till that *saving call* of GOD doth ring so loud in our ears, that it is impossible, we should be deaf or disobedient to it.

Dr. Confidence. None, but a *reprobate*, would argue after this manner.

Tilenus Infidelis. If you be of that opinion, I will hear no more of your instructions; for I understand, it is one of your tenets, that the gospel is preached to the greatest part of the world, to no other end but to aggravate their condemnation: as it is recorded by Mr. *Calvin*, that GOD doth direct his word unto such, *that they may become the more deaf; and that he doth set his light before them, of purpose, to make them the more blind.* [Inst. III. c. xxiv. § 13.] And if this be the *infinite wisdom, goodness, and justice* of your GOD, those, at whose ears there never arrived any intelligence of him, are more happy, or, at least, less miserable, than those, who are brought into some acquaintance with him, and yet cannot believe, because the notice they have of him, through his own unprovoked restraint, is not attended with grace necessary to work belief in them.

Mr. Impertinent. We advise you to betake yourself to your prayers, *that these thoughts of your heart may be forgiven you;* and that GOD would put you into a better mind.

Tilenus

Tilenus Infidelis. I am weary of these absurd contradictions: for if the best works of the unregenerate be not only unfruitful, but hurtful, (as they are accounted by you) and it be *impossible to please GOD without faith*; my prayers, in this state of *infidelity*, will rather provoke that GOD, you advise me to pray unto, than propitiate and appease him.

By this you see, with what success you are able to manage your plea (according to your principles) in behalf of your GOD, against an *infidel*. Perhaps you may come off better, in your attempt to *correct* a wicked christian: I desire therefore, in the next place, that you would make proof of your *discipline* upon *Tilenus Carnalis*.

Mr. *Fatality*. Herein I shall make no great difficulty, if the power of reason can but fasten upon your understanding, or the tie of religion upon your conscience, or the sense of gratitude upon your affections. Do but reflect upon those obligations, which Almighty GOD hath laid upon you, in your creation and redemption, he hath a fair title to your best obedience, by right of dominion, in regard of that excellent nature and being, he freely conferred upon you; but a stronger title, (if stronger may be) by the right of a purchase, made by no lower price than his own blood. These obligations as common equity hath drawn them up, so your own ingenuity hath drawn you to subscribe and seal them. You have been solemnly devoted to GOD, and lifted a sworn soldier under the banner of your Redeemer. Are you under his pay, and fight against his interest? Do you wear his livery, and eat his provisions, and expect his reward, and yet spend your time, and strength, and talents, in the service of his mortal enemy? How execrable is the sacrilege of this ingratitude and rebellion? Remember it will not be long, ere the justice of GOD sends the trumpet of the law, (which will be so much the shriller, if it be sounded by the hollow lungs of death) to give your now-secure conscience a hot alarm; and when you are once awakened with the terror of those dreadful threatenings, you will be amazed at the horror of that apprehension, when you shall behold all those swarms of sin, you are guilty of, mustered

tered up in their several ranks and files, to charge and fight against you ; for the momentary and trifling pleasures whereof, you have so improvidently forfeited all the comforts of a good conscience, and refreshments of the Holy Ghost, with your portion in heaven, and your interest in GOD's favour : in exchange whereof, like a foolish merchant, you have procured nothing but the coals of eternal vengeance, and the flames of hell, which your sins have thrust wide open, ready to swallow up and devour you, unless you presently prevent it, by an unfeigned repentance, and universal reformation.

Tilenus Carnalis. Sir, I beseech you, suffer not your zeal to transport you beyond the rule of sacred truth, lest, while you pretend to honour GOD on earth, you cast reproach upon his eternal designs in heaven. I am jealous, *Tilenus Infidelis* hath so disturbed your passions, that you know not where you are ; for you have quite forgotten your principles, and seem to have lost your creed in your commandments. Recollect your senses, and recall your wandering fancy. Is it not one of the articles of your creed, that all the good or evil whatsoever, that happens in the world, doth come to pass by the immutable decree of GOD, and his effectual ordinance ? That the first cause doth so powerfully guide and impel all second causes, and the will of man amongst the rest, that they cannot possibly either *act* or *suffer*, sooner than they do, nor in any other manner ? I am sorry, I am no more master of myself, and mine own actions, that I am so divested of my liberty ; and carry a nature about me so debauched, that I cannot chuse but be carried captive under the power of those sins, that reign in me. But (my comfort is) I am assured by the judgment of such sound divines as yourself, that the secret will of GOD (which procured *Judas's* treason, no less than *Paul's* conversion) hath so decreed it. And you know, it is not in my power, to procure a writ of *ejectment*, to cast out that sin which comes in, and keeps possession, by the uncontrollable order of the divine *predestination*. I cannot get grace, when GOD will not give it me ; nor keep it, when he is pleased to take it

it from me. I have no *lure* to throw out, that the dove of heaven will vouchsafe to stoop unto. *The Spirit blows where he pleases, inspires whom he pleases, retires when he pleases, and returns where he pleases.* And so if he comes with an intent to amend me, it will be as impossible to put him back, as it is now to draw him on. It were an intolerable presumption in me, to make myself so much a taskmaster over the Holy Spirit, as to prescribe him the time and hour, when he shall effect that work for me, whereunto I am able to contribute no more than to mine own birth or resurrection. I can affirm with confidence, I never was so much an atheist, as to entertain the least distrustful thought of the divine power. When he hath been four days dead, *Lazarus* may be raised; and the more putrid I am, in my corruptions, the triumphs of the divine grace will be so much the more glorious, in my restitution; but it may be the last hour of the day with me, before the day-spring doth thus visit me. In the mean while, to shew my detestation of that arrogant doctrine of the *Arminians*, I will not strive to do the least endeavour towards piety, lest, by attributing some liberty to myself, I should eclipse the glory of GOD's grace; which I acknowledge as well most *free* in her approaches, as *irresistible* in her working. I confess for the present, my sins have brought such a damp upon me, that he doth not afford me grace to cry *Abba, Father*. Nevertheless, I have sometimes had some heavenly motions in my heart, as could be breathed from no other, than the Spirit of the Almighty. Therefore I am now persuaded, *nothing shall be able to separate me from the love of GOD towards me, in Christ Jesus.* This faith is rooted in a rock which all the powers of darkness are not able to root up; though, to your present apprehension (for want of the fruits of piety) it be as trees and herbs in winter. Besides being one of GOD's *elect*, (as every one is bound to believe, according to the doctrine of the synod) it follows that my sin, though ever so abominable, doth co-operate to my salvation yea, and that my pardon is sealed already. And this, Mr.

Fatality,

Fatality, you intimate yourself in your exhorting me to repentance ; for repentance (you know) is of no worth without faith ; and faith itself is defective, except it believes the forgiveness of all sins ; past, and to come. However, if I be a reprobate, (which no temptation shall induce me to believe contrary to my duty, as I am instructed by the synod) yet, unless you have a commission to disannul the decrees of heaven, your threatenings and exhortations cannot avail me ; but may do me this disadvantage, that they may anticipate my hell-terrors, and torment me before the time.

Mr. *Take-o'trust*. I like it well, you are so fully persuaded of the all-sufficiency of divine grace, and so averse to the proud conceits of the *Arminians*. But I bewail your dangerous error in one thing, as a likely foundation of all practical miscarriages.

Tilenus Carnalis. I beseech you, what may that be ? I should be glad to have it discovered to me.

Mr. *Take-o'trust*. Because (as you argued very well) the Holy Spirit doth *immediately* produce repentance in the sinner's heart, therefore you seem to set light by the *ordinance* of the word ; and this is a dangerous error ; for the word, with threatenings and exhortations is the *means* by which the Holy Ghost worketh to the conversion and correction of a sinner.

Tilenus Carnalis. When we take our principles, without any examination, upon the credit of our admired authors, we are apt to embrace their contradictions as points of faith, and their absurdities as parts of our belief. And so it hath happened to yourself ; for observe, that manner of working only is called *immediate*, wherein no means concur. Now, if the repentance and conversion of a sinner be attributed to the *immediate* working of the Holy Ghost, it implies a contradiction to say, that exhortations and threatenings are the *means* thereof. Besides, the very essence of an instrument is placed in the fitness it hath for the use to which it is designed : so a *knife* is a *knife* in that respect only, that it has an aptitude to cut ; an *eye* is therefore an *eye*, because it is apt to see. So every in-
strument

strument hath a suitable fitness to that office, for which it is designed; and therein lies its subserviency to the principal efficient.

Mr. *Take-o'trust*. By this very reason, I conclude the *ministry* of the word to be the means and instrument of the sinner's conversion and repentance; for it is most apt to inform his understanding of his duty, and to quicken his will and affections to follow it.

Tilenus Carnalis. Sir, you are much mistaken: indeed, if that would serve the turn, there are excellent arguments to work upon a reasonable creature: but this is the very thing, that the *Arminians* plead for. Our synod teaches us otherwise; namely, that the conversion of a sinner cannot be wrought, but by an impression of grace, that is *irresistible*, to which effect the *ministry* of the word (as exhortations and commands, promises and threatenings) can no more avail, than to the raising of the dead, or the creation of the world.

Mr. *Impertinent*. We read, at the raising up of *Lazarus*, and the creation of the world, that GOD *spake the word*, and it was done. *Gen. i. 3—6. John xi. 43.*

Tilenus Carnalis. The word, that produced those effects, was not the word of exhortation, but the word of his power, *Heb. i. 3.* And as there could be no *resistance* made against that power, exerted and put forth for that *creation* and *resurrection*; so your synod teach us to believe, that that power, which effects the conversion of a sinner, is equally *irresistible*. But that the *ministry* of the word hath no such power, appears too manifestly in the frequent frustration of it. This, therefore, having no aptitude to such an use or office, (which nothing but an *irresistible* force can accomplish) it can, with no propriety of speech, be said to be the *means* and *instrument* thereof.

[To be continued.] to Page 203

S E R M O N IV.

On LUKE xii. 7.

Even the very hairs of your head are all numbered.

1. **T**HE doctrine of Divine Providence has been renewed by wise men in all ages. It was believed by many of the eminent heathens, not only philosophers, but orators and poets. Innumerable are the testimonies concerning it, which are scattered up and down in their writings: agreeably to that well known saying in *Cicero*, *Decorum moderamine cuncta geri*: That all things, all events in this world, are under the management of GOD. We might bring in a cloud of witnesses to confirm this, were any so hardy as to deny it.

2. The same truth is acknowledged at this day in most parts of the world: yea, even in those nations which are so barbarous, as not to know the use of letters. So when *Paustoobee*, an *Indian* chief of the *Chicasaw* nation in *North-America*, was asked, Why do you think the Beloved Ones (so they term GOD) take care of *you*? He answered without any hesitation, "I was in the battle with the *French*, and the bullet went on this side, and the bullet went on that side: and this man died, and that man died. But I am alive still: and by this I know that the Beloved Ones take care of me."

3. But although the ancient as well as modern heathens had some conception of a Divine Providence, yet the conceptions which most of them entertained concerning it, were dark, confused, and imperfect: yea, the accounts which the most enlightened among them gave, were usually contradictory to each other. Add to this, that they were by no means assured of the truth of those very accounts. They hardly dared to affirm any thing, but spoke with the utmost caution and diffidence. Infomuch that what *Cicero* himself, the author of that noble declaration, ventures to affirm in cool blood, at the end of his long dispute upon the subject, amounts

amounts to no more than this lame and impotent conclusion, *Mihi verisimilior videbatur Cottæ oratio*; "What Cotta said" (the person that argued in the defence of the Being and Providence of GOD) "*seemed to me more probable, than what his opponent had advanced to the contrary.*"

4. And it is no wonder. For only GOD himself can give a clear, consistent, perfect account, (that is, as perfect as our weak understanding can receive, in this our infant state of existence; or at least, as is consistent with the designs of his government) of his manner of governing the world. And this he hath done in his written word: all the oracles of GOD, all the scriptures, both of the Old Testament and the New, describe so many scenes of Divine Providence.—It is the beautiful remark of a fine writer, "Those who object to the Old Testament in particular, that it is not a connected history of nations, but only a congeries of broken, unconnected events, do not observe the nature and design of these writings. They do not see, that scripture is *The history of GOD.*" Those who bear this upon their minds, will easily perceive, that the inspired writers never lose sight of it; but preserve one unbroken, connected chain, from the beginning to the end. All over that wonderful book, as *life and immortality* (immortal life) is gradually brought to light, so is *Immanuel GOD with us*, and his kingdom ruling over all.

5. In the verses preceding the text, our Lord has been arming his disciples against the fear of man. *Be not afraid* (says he, ver. 4.) *of them that can kill the body, and after have no more that they can do.* He guards them against this fear, first, by reminding them of what was infinitely more terrible than any thing which man could inflict: *fear him, who after he hath killed, hath power to cast into hell.* He guards them farther against it, by the consideration of an over-ruling providence. *Are not five sparrows sold for two farthings? And not one of them is forgotten before GOD.* Or, as the words are repeated by St. Matthew, with a very inconsiderable variation, (ch. x. ver. 29.) *Not one of them shall fall to the ground without your Father. But even the very hairs of your head are all numbered.*

6. We

6. We must indeed observe, that this strong expression, though repeated by both the evangelists, need not imply, (though if any one thinks it does, he may think so very innocently) that GOD does literally number all the hairs that are on the heads of all his creatures. But it is a proverbial expression, implying that nothing is so small or insignificant in the sight of men, as not to be an object of the care and providence of GOD, before whom nothing is small that concerns the happiness of any of his creatures.

7. There is scarce any doctrine in the whole compass of revelation, which is of deeper importance than this. And at the same time, there is scarce any that is so little regarded, and perhaps so little understood. Let us endeavour then, with the assistance of GOD, to examine it to the bottom, to see upon what foundation it stands, and what it properly implies.

8. The eternal, almighty, all-wise, all-gracious GOD, is the creator of heaven and earth. He called out of nothing by his all-powerful word, the whole universe, all that is. *Thus the heavens and the earth were created, and all the hosts of them.* And after he had set all things else in array, the plants after their kinds, fish and fowl, beasts and reptiles, after their kinds, *he created man after his own image.* And the Lord saw, that every distinct part of the universe was good. But when he saw every thing he had made, all in connexion with each other, *behold it was very good.*

9. And as this all-wise, all-gracious Being created all things, so he sustains all things. He is the preserver, as well as the creator of every thing that exists. *He upholdeth all things by the word of his power,* that is, by his powerful word. Now it must be that he knows every thing he has made, and every thing he preserves, from moment to moment. Otherwise he could not preserve it: he could not continue to it the being which he has given it. And it is nothing strange that he who is omnipresent, who *filleth heaven and earth*, who is in every place, should see what is in every place, where he is intimately present. If the eye of man discerns things at a small distance, the eye of an eagle what is at a greater,
the

the eye of an angel what is at a thousand times greater distance, (perhaps taking in the surface of the earth at one view); how shall not the eye of GOD see every thing, through the whole extent of creation? Especially considering that nothing is distant from him; in whom we all *live and move and have our being*.

10. It is true, our narrow understandings but imperfectly comprehend this. But whether we comprehend it or no, we are certain that so it is. As certain as it is, that he created all things, and that he still sustains all that he has created: so certain it is, that he is present, at all times, in all places; that he is above, beneath; that he *besets us behind and before*, and as it were, *lays his hand upon us*. We allow, *such knowledge is too high and wonderful for us; we cannot attain unto it*. The manner of his presence no man can explain, nor probably any angel in heaven. Perhaps what the ancient philosopher speaks of the soul, in regard to its residence in the body, that it is *tota in toto, & tota in qualibet parte*, might in some sense be spoken of the omnipresent Spirit, in regard to the universe. That he is not only "all in the whole, but all in every part." Be this as it may, it cannot be doubted but he sees every atom of his creation; and that a thousand times more clearly, than we see the things that are close to us; even of these we see only the surface, while he sees the inmost essence of every thing.

11. The omnipresent GOD sees and knows all the properties of all the beings that he hath made. He knows all the connexions, dependencies and relations, and all the ways wherein one of them can affect another. In particular, he sees all the inanimate parts of the creation, whether in the heavens above, or in the earth beneath. He knows how the stars, comets, or planets above, influence the inhabitants of the earth beneath: what influence the lower heavens, with their magazines of fire, hail, snow, and vapours, winds and storms, have on our planet; And what effects may be produced in the bowels of the earth by fire, air, or water: what exhalations may be raised therefrom,
and

and what changes wrought thereby : what effects every mineral or vegetable may have upon the children of men : all these lie naked and open to the eye of the Creator and Preserver of the universe.

12. He knows all the animals in this lower world ; whether beasts, birds, fishes, reptiles or insects. He knows all the qualities and powers he hath given them, from the highest to the lowest. He knows every good angel and every evil angel in every part of his dominions : and looks from heaven upon the children of men over the whole face of the earth.

He knows also the hearts of the sons of men, and understands all their thoughts. He sees what any angel, any devil, any man, either thinks, or speaks, or does : yea and all they feel. He sees all their sufferings, with every circumstance of them.

13. And is the Creator and Preserver of the world unconcerned for what he sees therein ? Does he look upon these things either with a malignant or heedless eye ? Is he an epicurean god ? Does he sit at ease in heaven, without regarding the poor inhabitants of the earth ? It cannot be. He hath made us ; not we ourselves : and he cannot despise the work of his own hands. We are his children. And can a mother forget the children of her womb ? yea, they may forget : yet will not GOD forget us. On the contrary, he hath expressly declared, that as his eyes are over all the earth, so he is loving to every man, and his mercy is over all his works. Consequently he is concerned every moment, for what befalls every creature upon earth : and more especially for every thing that befalls any of the children of men. It is hard indeed to comprehend this : nay, it is hard to believe it ; considering the complicated wickedness, and the complicated misery, which we see on every side. But believe it we must, unless we will make GOD a liar, although it is sure, no man can comprehend it. It behoves us then, to humble ourselves before GOD, and to acknowledge our ignorance. Indeed, how can we expect that a man should be able to comprehend the ways of
of

of GOD? Can a worm comprehend a worm? How much less can it be supposed, that a man can comprehend GOD?

“ For how can finite measure Infinite?”

14. He is infinite in wisdom as well as in power: and all his wisdom is continually employed in managing all the affairs of his creation for the good of all his creatures. For his wisdom and goodness go hand in hand: they are inseparably united, and continually act in concert with Almighty power, for the real good of all his creatures. His power being equal to his wisdom and goodness, continually co-operates with them. And to him all things are possible. He doth whatsoever pleaseth him, in heaven and earth, and in the sea and all deep places. And we cannot doubt of his exerting all his power, as in sustaining, so in governing all that he has made.

15. Only he that can do all things else cannot deny himself: he cannot counteract himself, or oppose his own work. Were it not for this, he would destroy all sin, with its attendant pain, in a moment. He would abolish wickedness out of his whole creation, and suffer no trace of it to remain. But in so doing he would counteract himself, he would altogether overturn his own work, and undo all that he has been doing, since he created man upon the earth. For he created man in his own image: a spirit, like himself; a spirit endued with understanding, with will, or affections, and liberty: without which neither his understanding, nor his affections could have been of any use: neither would he have been capable either of vice or virtue. He could not be a moral agent, any more than a tree or a stone. If therefore GOD were thus to exert his power, there would certainly be no more vice: but it is equally certain, neither could there be any virtue in the world. Were human liberty taken away, men would be as incapable of virtue as stones. Therefore (with reverence be it spoken) the Almighty himself cannot do this thing. He cannot thus contradict himself, or undo what he has done.

He

He cannot destroy, out of the soul of man, that image of himself wherein he made him. And without doing this, he cannot abolish sin and pain out of the world. But were it to be done, it would imply no wisdom at all; but barely a stroke of omnipotence. Whereas all the manifold wisdom of GOD (as well as all his power and goodness) is displayed in governing man as man; not as a flock or a slave, but as an intelligent and free spirit, capable of choosing either good or evil. Herein appears the depth of the wisdom of GOD, in his adorable providence! In governing men, so as not to destroy either their understanding, will, or liberty. He commands all things both in heaven and earth, to assist man, in attaining the end of his being, in working out his own salvation; so far as it can be done, without compulsion, without over-ruling his liberty. An attentive inquirer may easily discern the whole frame of divine providence is so constituted, as to afford man every possible help, in order to his doing good and eschewing evil, which can be done without turning man into a machine; without making him incapable of virtue or vice, reward or punishment.

16. Mean time it has been remarked by a pious writer, that there is (as he expresses it) a threefold circle of divine providence, over and above that which presides over the whole universe. We do not now speak of that over-ruling hand, which governs the inanimate creation; which sustains the sun, moon and stars in their stations, and guides their motions; we do not refer to his care of the animal creation, every part of which we know is under his governance, who *giveth food unto the cattle and feedeth the young ravens that call upon him*; but we here speak of that superintending providence which regards the children of men. Each of these is easily distinguished from the others, by those who accurately observe the ways of GOD. The outermost circle includes the whole race of mankind, all the descendants of *Adam*, all the human creatures that are dispersed over the face of the earth. This comprises not only the christian world, those that name the name of Christ, but

but the mahometans also, who considerably out-number even the nominal christians : yea, and the heathens likewise, who very far out-number the mahometans and christians put together. *Is he the GOD of the Jews*, says the apostle, *and not of the Gentiles also?* And so we may say. *Is he the GOD of the christians, and not of the mahometans and heathens also.* His love is not confined : *The Lord is loving unto every man, and his mercy is over all his works.* He careth for the very outcasts of men : it may truly be said,

Free as the air thy bounty streams
O'er all thy works : thy mercies' beams
Diffusive as the sun's arise.

17. Yet it may be admitted, that he takes more immediate care of those that are comprised in the second, the smaller circle: which includes all that are called christians, all that profess to believe in Christ. We may reasonably think that these in some degree honour him, at least more than the heathens do : GOD does likewise in some measure honour them, and has a nearer concern for them. By many instances it appears, that the prince of this world has not so full power over these as over the heathens. The GOD whom they even profess to serve, does in some measure maintain his own cause. So that the spirits of darkness do not reign so uncontrouled over them, as they do over the heathen world.

18. Within the third, the innermost circle, are contained only the real christians ; those that worship GOD not in form only, but in spirit and in truth. Herein are comprised all that love GOD, or at least truly fear GOD and work righteousness : All in whom is the mind which was in Christ, and who walk as Christ also walked. The words of our Lord above recited peculiarly refer to these. It is to these in particular that he says, *Even the very hairs of your head are all numbered.* He sees their souls and their bodies : he takes particular notice of all their tempers, de-

fires and thoughts : all their words and actions. He marks all their sufferings, inward and outward, and the sources whence they arise : so that we may well say,

3 “ Thou know’st the pains thy servants feel,
Thou hear’st thy children’s cry :
And their best wishes to fulfil,
Thy grace is ever nigh.”

Nothing relative to these is too great, nothing too little for his attention. He has his eye continually, as upon every individual person that is a member of this his family, so upon every circumstance that relates either to their souls or bodies, either to their inward or outward state, wherein either their present or eternal happiness is in any degree concerned.

19. But what say the wise men of the world to this? They answer with all readiness, “ Who doubts of this? We are not atheists. We all acknowledge a providence : that is, a general providence ; for indeed the particular providence of which some talk, we know not what to make of it. Surely the little affairs of men are far beneath the regard of the Great Creator and Governor of the universe! Accordingly,

23 He sees with equal eyes, as Lord of all,
A hero perish, or a sparrow fall.”

Does he indeed ? I cannot think it : because (whatever that fine poet did, or his patron, whom he so deeply despised, and yet grossly flattered) I believe the bible ; wherein the Creator and Governor of the world himself tells me quite the contrary. That he has a tender regard for the brute creatures I know : he does, in a measure, *take care for oxen* : He *provideth food for the cattle*, as well as *herbs for the use of men*. The lions roaring after their prey, do seek their meat from GOD. He openeth his hand, and filleth all things living with plenteousness.

“ The

“ The various troops of sea and land
 In sense of common want agree :
 All wait on thy dispensing hand,
 And have their daily alms from thee,
 They gather what thy stores disperse,
 Without their trouble to provide :
 Thou opest thy hand : the universe,
 The craving world is all supplied.”

Our heavenly Father *feedeth the fowls of the air*. But mark ! *Are not ye much better than they ? Shall he not then much more feed you*, who are pre-eminently so much superior ? He does not in that sense look upon *you* and *them* “ with equal eyes ;” set you on a level with *them*. Least of all does he set you on a level with brutes, in respect of life and death. *Right precious in the sight of the Lord is the death of his saints*. Do you really think the death of a sparrow is equally precious in his sight ? He tells us indeed that *not a sparrow falleth on the ground without our Father*. But he asks at the same time, *Are not ye of more value than many sparrows ?*

20. But in support of a general, in contradiction to a particular providence, the same elegant poet lays it down as an unquestionable maxim,

“ The Universal Cause,
 Acts not by partial, but by general laws.”

Plainly meaning, that he never deviates from those general laws, in favour of any particular person. This is a common supposition : but which is altogether inconsistent with the whole tenor of scripture : for if GOD never deviates from these general laws, then there never was a miracle in the world : seeing every miracle is a deviation from the general laws of nature. Did the Almighty confine himself to these general laws, when he divided the Red Sea ? When he commanded the waters to stand on a heap, and made a way for his redeemed to pass over ? Did he act by general laws, when he caused the sun to stand, for the
 space

space of a whole day? No, nor in any of the miracles which are recorded, either in the Old or New Testament.

21. But it is on supposition that the Governor of the world never deviates from those general laws, that Mr. *Pope* adds those beautiful lines in full triumph, as having now clearly gained the point,

“ Shall burning *Ætna* if a sage requires,
Forget to thunder, and recal her fires?
On air or sea new motions be impress,
O blameless *Bethel*! to relieve thy breast?
When the loose mountain trembles from on high,
Shall gravitation cease, if you go by?
Or some old temple, nodding to its fall,
For *Chartres*’ head reserve the hanging wall?”

We answer; if it please GOD to continue the life of any of his servants, he will suspend that or any other law of nature. The stone shall not fall, the fire shall not burn; the floods shall not flow. Or he will give his angels charge, and in their hands shall they bear him up, through and above all dangers.

22. Admitting then, that in the common course of nature, GOD does act by general laws, he has never precluded himself from making exceptions to them, whensoever he pleases: either by suspending those laws, in favour of them that love him, or by employing his mighty angels: by either of which means he can deliver out of all danger them that trust in him.

“ What! You expect miracles then?” Certainly I do, if I believe the bible. For the bible teaches me, that GOD hears and answers prayer. But every answer to prayer is properly a miracle. For if natural causes take their course, if things go on in their natural way, it is no answer at all. Gravitation therefore shall cease, that is, cease to operate, whenever the author of it pleases. Cannot the men of the world understand these things? That is no wonder: it was observed long ago, *An unwise man doth not consider this, and a fool doth not understand it.*

23. But

23. But I have not done with this same *general providence* yet. By the grace of GOD, I will sift it to the bottom. And I hope to shew, it is such stark-staring nonsense, as every man of sense ought to be utterly ashamed of.

You say, 'You allow a *general* providence, but deny a *particular* one.' And what is a general (of whatever kind it be) that includes no particulars? Is not every general necessarily made up of its several particulars? Can you instance in any general that is not? Tell me any genus, if you can, that contains no species? What is it that constitutes a genus, but so many species added together? What, I pray, is a "whole that contains no parts?" Mere nonsense and contradiction! Every whole must, in the nature of things, be made up of its several parts, insomuch that if there be no parts, there can be no whole.

24. As this is a point of the utmost importance, we may consider it a little farther. What do you mean by a general providence, contradistinguished from a particular? Do you mean a providence which superintends only the larger parts of the universe? Suppose the sun, moon and stars. Does it not regard the earth too? You allow it does. But does it not likewise regard the inhabitants of it? Else what doth the earth, an inanimate lump of matter, signify? Is not one spirit, one heir of immortality, of more value than all the earth? Yea, though you add to it the sun, moon and stars? Nay, and all the whole inanimate creation? Might we not say, *These shall perish, but this remaineth: these all shall wax old as doth a garment: but this (it may be said in a lower sense, even of the creature) is the same, and his years shall not fail.*

25. Or do you mean, when you assert a general providence, distinct from a particular one, that GOD regards only some parts of the world, and does not regard others? What parts of it does he regard? Those without, or those within the solar system? Or does he regard some parts of the earth, and not others? Which parts? Only those within the temperate zones? What parts then are under the care of his providence? Where will you lay the line? Do
you

you exclude from it those that live in the torrid zone? Or those that dwell within the arctic circles? Nay, rather say, *The Lord is loving to every man*, and his care is *over all his works*.

26. Do you mean (for we would fain find out your meaning, if you have any meaning at all) that the providence of GOD does indeed extend to all parts of the earth, with regard to great and singular events; such as the rise and fall of empires: but that the little concerns of this or that man are beneath the notice of the Almighty? Then you do not consider, that *great* and *little* are merely relative terms, which have place only with respect to men? With regard to the most High, man and all the concerns of men, are nothing, less than nothing before him. And nothing is *small* in his sight, that in any degree affects the welfare of any that fear GOD and work righteousness. What becomes then of your general providence, exclusive of a particular? Let it be forever rejected by all rational men, as absurd, self-contradictory nonsense. We may then sum up the whole scriptural doctrine of providence, in that fine saying of St. *Austin*, *Ille præsides singulis sicut universis, & universis sicut singulis!*

23 “ Father, how wide thy glories shine!
Lord of the universe—and mine.
Thy goodness watches o’er the whole,
As all the world were but one soul:
Yet keeps my every sacred hair,
As I remain’d thy single care.”

27. We may learn from this short view of the providence of GOD, first, to put our whole trust in him, who hath never failed them that seek him. Our blessed Lord himself makes this very use of the great truth now before us. *Fear not therefore*; if you truly fear GOD, you need fear none beside. He will be a strong tower to all that trust in him, from the face of your enemies. What is there either in heaven or in earth that can harm you, while you are under the care of the Creator and Governor of heaven and earth? Let all earth and all hell combine against you; yea, the whole
animate

animate and inanimate creation : they cannot harm, while GOD is on your side ; his favourable kindness covers you as a shield !

28. Nearly allied to this confidence in GOD, is the thankfulness we owe for his kind protection. Let those give thanks whom the Lord thus delivers from the hand of all their enemies. What an unspeakable blessing it is, to be the peculiar care of him that has all power in heaven and earth ! How can we sufficiently praise him, while we are under his wings, and his *faithfulness and truth are our shield and buckler* ?

29. But mean time we should take the utmost care, to walk humbly and closely with our GOD. Walk humbly ; for if you in anywise rob GOD of his honour, if you ascribe any thing to yourself, the things which should have been for your wealth, will *prove to you an occasion of falling*. And walk closely ! See that you have a conscience void of offence, toward GOD and toward man. It is so long as you do this, that you are the peculiar care of your Father which is in heaven. But let not the consciousness of his caring for you, make you careless, indolent, or slothful : on the contrary, while you are penetrated with that deep truth, *The help that is done upon earth, he doth it himself*, be as earnest and diligent in the use of all the means, as if you were your own protector.

Lastly, In what a melancholy condition are those, who do not believe there is any providence ; or, which comes to exactly the same point, not a particular one ! Whatever station they are in, as long as they are in the world, they are exposed to numberless dangers, which no human wisdom can foresee, and no human power can resist. And there is no help ! If they trust in men, they find them *deceitful upon the weights*. In many cases they cannot help ; in others, they will not. But were they ever so willing, they will die : therefore vain is the help of man. And GOD is far above out of their sight ; they expect no help from him. These modern (as well as the ancient) Epicureans have learnt,

That

That the "Universal Cause,
Acts not by partial, but by general laws."

He only takes care of the great globe itself; not of its puny inhabitants. He heeds not,

How those "vagrant emmets crawl
At random on the air-suspended ball."

How uncomfortable is the situation of that man who has no farther hope than this! But on the other hand, how unspeakably *happy* is the man, *that hath the Lord for his help, and whose hope is in the Lord his GOD!* who can say, *I have set the Lord always before me: because he is on my right hand, I shall not be moved. Therefore, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me, thy rod and thy staff they comfort me.*

Bristol, March 3, 1786.

*The JOURNAL of FRANCIS ASBURY, Bishop of the
Methodist-Episcopal Church,*

From August 7th, 1771, to February 27, 1772.

ON the 7th of August the Conference began in *Bristol* in *England*. Before this I had felt for half a year strong intimations in my mind, that I should visit *America*; which I laid before the Lord, being unwilling to do my own will, or to run before I was sent. During this time my trials were very great, which the Lord, I believe, suffered, to prove me and try me, in order to prepare me for future usefulness. At the conference it was proposed that some preachers should go over to the *American* continent. I spoke my mind, and made an offer of myself. It was accepted by Mr. *Wesley* and others, who judged I had a call. It was my duty to go where the conference ordered; only one or two objected. From *Bristol* I went home to acquaint my

my parents with my great undertaking, which I opened in as gentle a way as possible. Though it was grievous to flesh and blood, they consented to let me go. My mother is one of the tenderest parents in the world: but, I believe, she was blessed in the present instance with a supernatural power, to help her to part with me. I visited most of my friends in *Staffordshire*, *Warwickshire* and *Gloucestershire*, and felt much life and power among them. Several of our meetings were indeed held in the spirit and life of GOD. Many of my friends were struck with wonder, when they heard of my going, but none opened their mouths against it, hoping it was of GOD. Some wished that their situation would allow them to go with me.

I returned to *Bristol* in the latter end of August, where *R. Wright* was waiting for me, to sail in a few days for *Philadelphia*. When I came to *Bristol*, I had not one penny in money: but the Lord soon opened the hearts of friends, who supplied me with clothes and ten pounds: thus I found by experience, that the Lord will provide for those who trust in him.

On Wednesday, September 2, we set sail from a port near *Bristol*; and having a good wind, soon past the Channel. * For three days I was very ill with the sea-sickness: and no sickness I ever knew, was equal to it. The captain behaved well to us. On the Lord's day, September 8, Brother *Wright* preached a sermon on deck, and all the crew seemed to give attention.

Thursday 12th. I will set down a few things that lie on my mind. Where am I going? To the new world. What to do? To gain preferment? No, if I know my own heart. To get money? No. I am going to live to GOD, and to bring others so to do. In *America*, there has been a work of GOD: first, by the Quakers; in time they declined: secondly, by the Presbyterians, but they have also declined. The people GOD owns in *England*, are the Methodists. The doctrines they preach, and the discipline they enforce, are, I believe, the purest of any people now in the world. The Lord has greatly blessed these doctrines, and this discipline

pline in the three kingdoms : they must therefore be pleasing to him. If GOD does not acknowledge me in *America*, I will soon return to *England*. I know my views are upright. May they never be otherwise !

On the Lord's day, September 16, I preached on *Acts* xvii. 30. "But GOD now commandeth all men every where "to repent." The sailors behaved with decency. My heart's desire and prayer for them, was and is, that they may be saved : but oh ! the deep ignorance and insensibility of the human heart !

The wind blowing a gale, the ship turned up and down, and from side to side, in a manner very painful to one that was not accustomed to sailing : but when Jesus is in the ship all is well. O what would not one do, what would he not suffer, to be useful to souls, and to do the will of his Great Master ! Lord, help me to give thee my heart now and for ever !

Our friends forgot our beds, or else did not know we should want such things ; so I had two blankets for mine. I found it hard to lodge on little more than boards. I want faith, courage, patience, meekness, love. When others suffer so much for temporal interests, surely I may suffer a little for the glory of GOD, and the good of souls. May my Lord preserve me in an upright intention ! I find, I talk more than is profitable. Surely my soul is among lions. I feel my spirit bound to the new world, and my heart united to the people though unknown, and have great cause to believe, that I am not running before I am sent. The more troubles I meet with, the more convinced I am, that I am doing the will of GOD.

In the course of my passage I read *Sellon's* answer to *Elisha Cole*, on the sovereignty of GOD : and, I think, no one that reads it deliberately, can afterwards be a *Calvinist*.

On the Lord's day, September 22, I preached to the ship's company on *John* iii. 23. but, alas ! they are insensible creatures. My heart has been much pained on their account. I spent my time chiefly in retirement—in prayer, and in reading the Appeals, Mr. *De Renty's* life, part of Mr. *Norris's*

ris's works, Mr. *Edwards* on the work of GOD in *New-England*, the *Pilgrim's Progress*, the Bible, and Mr. *Wesley's* sermons. I feel a strong desire to be given up to GOD, body, soul, time and talents, far more than heretofore.

September 30, I preached to the ship's company again, on these words, "To you is the word of this salvation sent." I felt some drawings of soul towards them, but saw no fruit. Yet still I must go on. Whilst they will hear, I will preach, as I have opportunity. My judgment is with the Lord. I must go on in the path of duty. On the 6th of October, though it was very rough, I preached on deck to all our ship's company, from those very important words in *Heb. ii. 3*. "How shall we escape, if we neglect so great salvation." The Lord enabled me to speak with some freedom: and I had some hopes that the interesting truths of the gospel did enter into their minds. I remember the words of the wise man, "In the morning sow thy seed, and in the evening withhold not thy hand." As to my own mind, I long, and pray, that I may be more spiritual. But in this I comfort myself, that I know my intention is upright, and that I have the cause of GOD at heart. But I want to stand complete in all the will of GOD, "holy as he that hath called me, is holy, in all manner of conversation." At times I can retire, and pour out my soul to GOD, and feel some meltings of heart. My spirit mourns, and hungers, and thirsts, after entire purity.

October 13. Though it was very windy, I fixed my back against the mizen-mast, and preached freely on those well-known words, *Cor. v. 20*. "Now then we are ambassadors for Christ, as though GOD did beseech you by us: we pray you in Christ's stead, be ye reconciled to GOD." I felt the power of truth on my own soul, but still, alas! saw no visible fruit: but my witness is in heaven, that I have not shunned to declare to them all the counsel of GOD. Many have been my trials in the course of this voyage, from the want of a proper bed and proper provisions, from sickness, and from being surrounded with men ignorant of GOD. But all this is nothing. If I cannot bear this, what have I learnt?

learnt? O I have reason to be much ashamed of many things, which I speak and do before GOD and man. Lord, pardon the sins of my heart and life, of omission and commission.

October 27, we landed in *Philadelphia*, where we were directed to the house of one Mr. *Francis Harris*, who kindly entertained us in the evening, and brought us to a large church, where we met with a considerable congregation. Brother *Pilmoor* preached. The people looked on us with pleasure, hardly knowing how to shew their love sufficiently, bidding us welcome with fervent affection, and receiving us as angels of GOD. O that we may always walk worthy of the vocation wherewith we are called! When I came near the *American* shore, my very heart melted within me, to think from whence I came, where I was going, and what I was going about. But I felt my heart open to the people, and my tongue loosed to speak in life and power. I feel that GOD is here; and also plenty of all we need.

November 3. I find my mind drawn heaven-ward. The Lord hath helped me by his power, and I feel my soul in a paradise. May GOD Almighty keep me as the apple of his eye, till all the storms of life are past! Whatever I do, wherever I go, may I never sin against GOD, but always do those things that please him!

Philadelphia, November 4. We held a watch-night. It began at eight o'clock. Brother *Pilmoor* preached. The people attended with great seriousness. Very few left the solemn place till the conclusion. Towards the end, a plain man spoke, who came out of the country, and his word went with great power to the souls of the people; so that we may say, Who "hath despised the day of small things?" not the Lord our GOD; then why should self-important man?

November 5. I was sent for to visit two persons who were under concern for sin. I spoke a word of consolation to them, and have hopes that GOD will set their souls at liberty. My own mind is fixed on GOD: he hath helped me, glory be to him that liveth and abideth for ever.

Tuesday,

Tuesday, November 6. I preached at *Philadelphia* my last sermon, before I set out for *New-York*, on *Rom. viii. 32.* "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things." This also was a night of power to my own and many souls.

November 7. I went to *Burlington* on my way to *York*, and preached in the court-house to a large, serious congregation. Here also I felt my heart much opened. In the way from thence to *York* I met with one *Peter Van Pelt*, who had heard me preach at *Philadelphia*. After some conversation he invited me to his house in *Staten-Island*, and, as I was not engaged to be at *York* on any particular day, I went with him, and preached in his house. Still I believe GOD hath sent me to this country. All I seek, is to be more spiritual, and given up entirely to GOD, to be all devoted to him whom I love.

On the Lord's day, in the morning, November 11, I preached again to a large company of people with some life and power in my own soul, at the house of my worthy friend Mr. *Pelt*. In the afternoon I preached to a still larger congregation; and was invited to preach in the evening in the house of justice *Wright*, where I had a large company to hear me. Still evidence grows upon me, and I trust I am in the order of GOD, and that there will be a willing people here. My soul has been affected much with them. My heart and mouth are open, only I am still sensible of my deep insufficiency, and that mostly with regard to holiness. 'Tis true, GOD has given me some gifts, but what are they to holiness. 'Tis for holiness my spirit mourns. I want to walk constantly before GOD without reproof.

On Monday, I set out for *New-York*, and found *Richard Boardman* there in peace, but weak in body. Now I must apply myself to my old work, to watch, and fight, and pray. Lord help!

Tuesday, 13. I preached at *York* to a large congregation on *Cor. ii. 2.* "I determined not to know any thing among

"among you save Jesus Christ, and him crucified," with some degree of freedom in my own mind. I approved much of the spirit of the people: they are loving and serious: there appears also in some a love of discipline. Though I was unwilling to go to *York* so soon, I believe it is all well, and I still hope I am in the order of GOD. My friend *Boardman* is a kind, loving, worthy man, truly amiable and entertaining, and of a child-like temper. I purpose to be given up to GOD more and more day by day. But oh! I come short.

Wednesday 14. I preached again at *York*. My heart is truly enlarged. I know the life and power of religion is here. O how I wish to spend all my time and talents for him who spent his blood for me!

On the 18th, (the Lord's day) I found it a day of rest to my soul. In the morning I was much led out with a sacred desire. Lord help me against the mighty. I feel a regard for the people. I think the *Americans* are more ready to receive the Word than the *English*: and to see the poor negroes so affected, is pleasing: to see their sable countenances in our solemn assemblies, and to hear them sing with cheerful melody their dear Redeemer's praise, affected me much, and made me ready to say "of a truth I perceive GOD is no respecter of persons."

Tuesday, 20. I remain in *York*, though unsatisfied with our being both in town together. I have not yet the thing which I seek—a circulation of preachers to avoid partiality and popularity. However, I am fixed to the Methodist plan, and do what I do faithfully as to GOD. I expect trouble to be at hand. This I expected when I left *England*, and I am willing to suffer, yea, to die sooner than betray so good a cause by any means. It will be a hard matter to stand against all opposition as an iron pillar strong, and stedfast as a wall of brass: but through Christ strengthening me, I can do all things.

Thursday 22. At present I am dissatisfied. I judge we are to be shut up in the cities this winter. My brethren seem unwilling to leave the cities. I think I shall shew them the way.

way. I am in trouble, and more trouble is at hand, for I am determined to make a stand against all partiality. I have nothing to seek but the glory of GOD, nothing to fear but his displeasure. I am come over with an upright intention, and through the grace of GOD I will make it appear: and I am determined that no man shall bias me with soft words and fair speeches: nor will I ever fear, (the Lord helping me,) the face of man, or know any man after the flesh, if I beg my bread from door to door; but, whoever I please or displease, I will be faithful to GOD, to the people, and to my own soul.

Saturday, Nov. 24. I went with Brother *Sauce* and Brother *White* to *West-Chester*, which is about twenty miles from *New-York*. My friends waited on the mayor for the use of the court-house, which was readily granted. On the Lord's day morning, a considerable company being gathered together, I stood up in the Lord's power, yea, I felt the Holy One was nigh. I judged that my audience needed to be taught the first principles of religion, so I spoke from those words "Now he commandeth all men every where to repent." Seriousness sat on the faces of my hearers, and the power of GOD came on me and them, while I laboured to shew them the nature and necessity of repentance; and the proper subjects and time for it. In the afternoon the congregation was increased both in number and seriousness: some of the chief men of the town—the mayor and others—were present. I delivered my thoughts on those words "This is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another." I felt warmth in my soul, while I set forth the nature and necessity of faith, and much enlargement towards my hearers. In the evening I preached at one *Molloy's*, at a place called *West-Farms*, to many persons, on the love of GOD. The next day I preached at *West-Chester* again to a large company, and felt the sense of GOD resting on my heart, and much love to the people. Being detained another day by the roughness of the weather, I preached another sermon on that text "Knowing therefore the ter-

" rors

"rors of the Lord, we persuade men." In the evening we went to the mayor's where we lodged that night; and the next day at noon set out for *York*.

The Lord's day, December 2, I found a day of rest to my soul, and much liberty in the morning and evening among the people. O that I may live to GOD and not to myself, and keep myself free from all worldly entanglements.

Saturday, December 8. As Brother *Boardman* was still at *New-York*, I thought it best to make another visit to *West-Chester*. I spent the evening and lodged at the house of one Dr. *White*, he appears to be an understanding man in the things of GOD. His wife is also of an amiable disposition, and is touched with a sense of her own state and that of her neighbours. I spoke to her freely of the willingness of Christ to save now, but unbelief still prevailed. The next morning I went to the court-house to preach, but the noise of the children and the ill behaviour of the wretched drunken keeper, caused much confusion. In the afternoon my friend *Molloy* informed me, that the door of the court-house was shut against me. I felt myself at first a little troubled, but soon after a tavern-keeper gave me the offer of an upper room in his house, where I spoke on those words, "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The power of GOD was with us, and many of the vilest of those present, will I trust remember it as long as they live. In the evening I made another visit to *West-Farms*, and preached there; and my heart was there also much touched with the power of GOD. I lodged that night at the house of one Mr. *Oakley*. After supper I asked the family if they would go to prayer. They looked at one another and said, there was need enough. The next morning when I asked a blessing before breakfast, they seemed amazed. I told them, they wanted nothing but religion. The old father said, it was not well to be too religious. The son said, he thought we could not be too good. I soon afterwards took my leave of them, and preached in the evening at *East-Chester* to a few who seemed willing to hear, on those words "As for
" me

"me and my house, we will serve the Lord." I found myself straightened and shut up, but the Lord knoweth what he hath to do with me.

On Tuesday, December 10, I rode to *New-Rochelle*, and was received with great kindness by Mr. *Drake* and his family, and preached there to a few. The next day also I preached to a large company, and found liberty, and I believe the power of GOD was amongst us. From thence I rode to *Rye*, where a few people were collected together to hear the word: and the next day I preached to them again. On Saturday 14, I rode back to *East-Chester* and preached to a large company, and found some satisfaction in speaking about the one thing needful. On the Lord's day, I preached at *New-Rochelle* in the church. My text was "All have sinned and come short of the glory of GOD." I felt an opening and was satisfied. I published myself to preach again in the afternoon, and those who had most opposed me before, came to hear, and behaved well. In the evening I preached in the house of my friend Mr. *Devoue*, with liberty and power. The next day I preached again at Mr. *Devoue's*, and Tuesday went to *Rye*, where I had many to hear me, and felt some freedom of spirit. The next day I preached at *Mairnock* to a company of people who took but little notice of the worship of GOD, but I trust some of them felt the power of truth on their hearts. On Thursday I returned to *York*, and found my friends in peace.

On the Lord's day, December 22, I preached to a large company in the evening, and felt much power. I know that GOD was with us indeed, yea, was nigh to bless the people. On Christmas-day, we had a very comfortable time. On Friday, the 27th, I set off with two of my friends for *Staten-Island*. On the 28th, we arrived at justice *Wright's*, where we were kindly entertained with the best his house afforded. From thence I went to my old friend *Van Pelt's*, who received me with his former kindness, and collected a congregation for the evening, to whom I preached, but had a violent pain in my head. I went to bed, and was very ill. However, on the next day, being the Lord's day, I preached

in the morning and afternoon with some freedom of mind, and also in the evening at justice *Wright's*. Having received an invitation to preach at the house of one *Ward*, at the East end of the island, I visited that place on my return to *New-York*, where I had a comfortable time and much power, and found the people kind.

On Tuesday we arrived in *New-York*. We have been favoured here with a very solemn watch-night. Many felt the power of GOD.

January 1, 1772. I find that the preachers have got their friends in the cities, and care not to leave them. There is a strange spirit of party. For my part I desire to be faithful to GOD and man. On Thursday evening I preached again my last sermon, for a time, on *Thess. v. 6*. "Let us not sleep as do others, but let us watch and be sober."

On Friday, Brother *Sauce* and myself set out for *West-Farms*, and I preached in the evening. On the Lord's day I preached at Brother *Molloy's* at half past nine, in *West-Chester* at three, and at *West-Farms* at six in the evening. A poor sinner shewed me much kindness at *West-Farms*, favouring me with a man and horse all the time I was there, acknowledging the word came home to his heart, and that he was wicked. My friend *Hunt*, the Quaker, said he never was so affected. The next day I went to *West-Chester*, but had only a few to hear me. On Wednesday, I preached at *Hunt's*, and felt power in my soul, and an opening among the people. I have found many trials in my own mind, but feel determined to resist. I see the traps set for my feet.

Thursday, I preached at *Devoue's*, and had a steady people to hear, and felt myself warm and zealous. On Friday I went to *Mairnock*, and had a large congregation, and felt, and spoke with, power. Many of the people also felt the power of truth, and sunk under the word: it was laid home to the hearts of the people; but some contradicted and blasphemed. I believe GOD has a work to do among the people in this place. Lord, keep me faithful, watchful, humble, holy, diligent to the end. Let me sooner chuse to die than sin against thee in thought, word, or deed.

Saturday

Saturday 13, I preached at one friend *Eurling's*, where many attended to the truth, and shewed a willingness to hear. On the Lord's day I preached at *Devoue's* at ten in the morning, three in the afternoon, and six in the evening. Many attended, but I fear few felt such deep concern as will induce them to leave their sins, and flee from the wrath to come. At Brother *Hunt's* on Monday evening the house would not hold the congregation: there I felt liberty and power. I hope GOD will visit them. I have felt many trials from satan, but hitherto the Lord hath helped me against them all. I stand a miracle of mercy! O that I may always be found faithful in doing his will.

On Tuesday the 14th, I went to *Rye*: but the people here are stupid. They cry "the church, the church." There are a few Presbyterians; but they have suffered their meeting-house to go to ruin, and have lost the power of religion, if they ever had it. I was not a welcome messenger to this people. On Wednesday the 15th, I preached at two in the afternoon at *Mairnock* with some power, and in the evening returned, preached at *Rye* to a large company, and felt my Master near. Thursday, 16, I was taken ill with a cold and chill. The next morning I rode to *New-City*, but the cold pinched me much. On *New-City Island* a congregation was assembled to receive me. I spoke to them with some liberty, and they wished me to come again. A wise old *Calvinist* said, he might experience all I mentioned, and go to hell; I said, satan experienced more than I mentioned, and yet is gone to hell. After preaching I rode to Mr. *Bartoe's*, though in much pain. When I had preached there, I went to bed. During the whole night I was very ill. My friends behaved very kindly, and endeavoured to prevail upon me to stay there, till I was restored: but my appointment required me to set off for *East-Chester*, where I preached, and rode near eight miles in the evening to *New-Rochelle*. On the 19th, the Lord's day, I preached three times, though very ill. Many attended, and I could not think of disappointing them. Monday, the 20th, I rode to *Phillips's Manor*, and preached there at noon, and at six in the evening at *Peter Bonnett's* in *Rochelle*. The next day

day I rode to *Devoue's*, but the day was extremely cold. In the night I had a sore throat, but through the help of GOD I go on, and cannot think of sparing myself:

“ No crofs, no fuff’ring I decline,
Only let all my heart be thine !”

Tuesday, the 21st, I preached at my friend *Devoue's* for the last time, on that passage, “ Those things, that ye have both “ learned, and heard, and received, and seen in me, do.” The people seemed deeply affected under the word. In the morning of the 22d, I set out for the *New-City*, and preached there in much weakness and pain of body, and in the evening went to my friend *Pell's*. That night I had no rest: and when I arose in the morning, the pain in my throat was worse. On the 23d, I came in a covered sleigh to my friend *Bartoe's*, where I took up my lodging, being unable to go any farther. I then applied to a physician, who made applications to my ears, throat and palate, which were all swelled and inflamed exceedingly. For six or seven days I could neither eat nor drink without great pain. The physician feared I should be strangled, before a discharge took place. But my GOD ordered all things well. I am raised up again, and cannot help remarking the kindness, with which my friends treated me, as if I had been their own brother. The parents and children attended me day and night with the greatest attention. Thus, though a stranger in a strange land, GOD has taken care of me. May the Lord remember them that have remembered me, and grant to this family life for evermore !

February 5, 1772. Still I feel myself weak. It is near a fortnight since I came to my friend *Bartoe's*. Dr. *White* has attended in all my illness, and did all he could for me gratis. Yesterday was the first day of my going out. I went to *West-Chester* to hear a friend preach. My kind friends *Sauce* and *White* brought up a sleigh from *York* on Monday last, but I could not go with them: my friends at this place would not suffer me. In the course of my recovery, I have read much in my Bible, and *Hammond's* Notes on the New Testament. I have also met with a spirited
piece

piece against predestination. I did not expect to find such an advocate for general redemption in *America*. This day I ventured to preach at Mr. *Anthony Bartoe's* to his family, and a few other people. In the evening I returned home, and found Mr. *De Lancey* the former governor's son there, who lives in the woods near *Salem*, and invited me to his house. We spent the evening comfortably together. On Thursday, February 7, I preached as I had appointed. The man of the house was in a consumption. Though I had not many people to hear me, yet I have reason to hope that my sermon did good to the poor invalid. I felt affected for my friends in this place, who had been in some measure moved by the word on my former visits, but are now returned to their old ways and company. I felt myself weak and unfit to preach, but I believe there were some who felt the word come close to their hearts. May GOD help them to profit by it! On Friday, the 8th, I set out for *York* in a sleigh. My friends seemed glad to see me. I want to be less concerned about any thing, except my own work, the salvation of souls. At present I seem to be fixed to consecrate my all to GOD; body, soul, time and talents.

On the Lord's day I found myself weak, but brother *Pilmoor* being ill, I preached in the morning, and found life. I stayed at home on Monday, and read in Mr. *Wesley's* Notes on the Old Testament. On Monday, the 11th, I went to the gaol, and visited a condemned criminal, and preached to him and others with some feeling and warmth of soul, on those words, "Joy shall be in heaven over one sinner that repenteth." Tuesday, the 12th. This day I have visited many of my friends from house to house, and do not find much evil or much good stirring among them. Now I retire to hold communion with GOD, and to feel his power.

In the evening my strength increased, and I preached with some freedom. On Wednesday I walked out, but caught cold, and returned home chilled and very ill. In the evening when I went into the pulpit, my every limb shook; and afterwards I went to bed with violent pains in my bones. The sickness continued for three days, and kept me at home for above a week. On Thursday the 20th, I gave an exhortation

hortation in public. Having a desire to visit my friends on *Staten-Island*, I set off in the afternoon of the 21st, contrary to the persuasions of my friends in *York*. *Samuel Selby*, who was tender to me in my illness, and took care of me as if I had been his father, accompanied me.

Justice *Wright* received us and entertained us kindly. I was weak and weary, but preached at *Peter Van Pelt's* to a few persons with much satisfaction. Mr. *Diffesway*, a man of fortune, invited me to preach in his house. I consented; and justice *Wright* sent us there on the Lord's day with several of his family. I preached twice at that gentleman's house to a large company. Some it appeared had not heard a sermon for half a year, such a famine there is of the word in these parts, and a still greater one of the pure word. I returned in the evening to justice *Wright's*, and preached to a numerous congregation with comfort. Surely GOD sent me to these people at the first, and I trust he will continue to bless them, and pour out his spirit upon them, and receive them at last to himself! Feb. 23, I preached again at justice *Wright's* to many people, and the Lord was with me. My labours increase, and my strength is renewed. Though I came here weak, yet after preaching three times I felt myself strong, thanks be to GOD, who has raised me up from so low a state. On the 24th, I preached at *Abraham Warglom's* at two in the afternoon to a large company, and had an invitation to go to the south part of the island: in the evening also I preached at the same place. On the 26th, I preached at the ferry in my way to *New-York* to a few people, though some came two miles on foot. After preaching I visited a young man who seems to be at the point of death: he is full of unbelief, and I fear it is through his Calvinistic notions.

Thursday, the 27th, we arrived in *York*. I found brother *Pilmoor* had set off for *Philadelphia* in the morning. In the evening I met the society, and felt myself assisted and enlarged. At night I slept with holy thoughts of GOD and awoke with the same, thanks be to GOD.

Poetry.

TO RELIGION.

CHOICE of my serious hour ! to thee
 I raise the wish, I bend the knee ;
 Attend my feeble strain !
 O guide me in the doubtful maze,
 Where friendless mis'ry weeps and prays,
 But never weeps in vain !

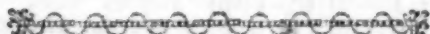
If no unhallow'd foot intrude,
 None but " the perfect, wise, and good,"
 Be objects of thy care :
 Where shall the wretch oppress'd with woe,
 The wearied and the guilty go ?
 To whom address the prayer ?

To grandeur and her vain parade ?
 Can pomp, or wit, or wisdom's aid,
 Set the poor captive free ?
 Can glitt'ring wealth, or curious art,
 Charm the pall'd ear, or sooth the heart
 That sighs for peace and thee ?

Such are the hopes thy precepts lend,
 In comforts disappointments end,
 And pain to rapture turns !
 Soft opening dreams of bright'ning heav'n,
 Of lasting joys and sins forgiv'n,
 Shall bless the wretch that mourns.

In light, and life, and truth appear,
 Alike from superstitious fear
 And vain presumption free :
 And far from boasting pride remov'd,
 Such as the gentle *Lydia* prov'd,
 O such appear to me !

Come now, thou meek, thou peaceful guest,
 Shew me the path that leads to rest,
 The path the pilgrims trod :
 Come, with thee bring thy sacred three,
 Fair hope, and holy charity,
 And faith which sees her GOD !



A SHORT HYMN.

James iii. 17. *The wisdom that is from above, is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.*

I Want that wisdom from above,
 From earthly, devilish mixtures pure,
 That faith divine producing love,
 And peace which speaks my pardon sure,
 That knowledge of the crucified
 Which bids my sins and sorrows cease,
 And witnesses his blood applied
 In perfect purity and peace.
 With true celestial wisdom fill'd,
 Soft, yielding, meek my soul shall be ;
 (Not rigid, sour, morose, self-will'd)
 And mild as docile infancy :
 Easy to be convinc'd, and led
 By reason's and religion's sway,
 No importunity I need,
 But man for *Jesu's* sake obey.

A THOUGHT

A THOUGHT on LIFE and DEATH.

THE cares of mortal life how vain !
How empty every joy !
While grief, and weariness, and pain,
The fainting mind employ.

But O that nobler life on high,
To which my hopes aspire !
Does it not prompt the frequent sigh,
And wake the warm desire ?

When now and then a heavenly ray
Attracts my upward view,
Almost I hail th' approach of day,
And bid this world adieu.

Those happy realms of joy and peace,
Fain would my heart explore,
Where grief and pain for ever cease,
And I shall sin no more.

No darkness there shall cloud my eyes,
No languor seize my frame ;
But ever active vigour rise
To feed the vital flame.

But ah ! a dreary vale between
Extends its awful gloom ;
Fear spreads, to hide the distant scene,
The horrors of the tomb.

O for the eye of faith divine,
To pierce beyond the grave !
To see that Friend, and call him mine,
Whose arm is strong to save !

That Friend who left his throne above,
Who met the tyrant's dart ;
And (O amazing power of love !)
Receiv'd it in his heart.

Here fix my soul—for life is here ;
 Light breaks amid the gloom :
 Trust in the Saviour's love ; nor fear
 The horrors of the tomb.



On OLD AGE.

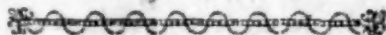
[*Even to hoar hairs I will bear, and I will carry,
 and I will deliver you. Ifaiah.*]

BELIEVING, I my seal set to,
 That GOD is merciful and true ;
 Who took out of my mother's womb,
 He leads me softly to the tomb.

From infancy to hoary hairs,
 He all my griefs and burdens bears ;
 Supports me in his arms of love,
 And hides my ransom'd life above.

Still, O my gracious GOD and just,
 I in thy faithful mercies trust :
 And who on thee alone depend,
 Thou wilt deliver to the end :

Thou wilt in death my weakness bear,
 And, rais'd out of the sepulchre,
 Carry me up thy face to see,
 And save through all eternity.



A SHORT HYMN.

1 Cor. xv. 43. *It is sown in dishonour, it is raised in glory.*

SOON as I render up the ghost,
 The worm on this vile body preys,
 Shocking to those who lov'd it most
 'Tis sown in ruinous disgrace,
 Loathsome, remov'd from human sight,
 It heav'nly dignity receives,
 And cloth'd with robes of purest light,
 And glorious as its Maker lives.

THE